

A N
E S S A Y
U P O N
G O V E R N M E N T.

WHEREIN THE
Republican Schemes

Reviv'd by

Mr. Lock, Dr. Blackal, &c.

— & the Philosophers
A R E

Fairly Consider'd and Refuted.

*My Son, fear thou the Lord and the King,
and meddle not with them that are given
to change. Prov. 24. 21.*

L O N D O N,

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AN ESSAY

UPON GOVERNMENT.

IT has of late been wonderful to observe the Atheists, the Deists, Fanatics, and the Spawn of Jesuits, under the prolifick influence of an abus'd Toleration, crawling forth like Locusts, first to darken, and then to devour the Land. Their continual attempts have been made with a double *entendrà*, to subvert the State through the ruin of the Church; or, convertibly, the Hierarchy of the Church through the Monarchy of the State. And, to make Root and Branch-work with both, they have now again boldly denied to either any Establishment by the Word of God; and, like Men of *Moderation*! asserted, that as long as the

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Essentials of Faith, Worship, and Government are preserv'd, it matters not for any particular *Form*; but I fear the *Form* and the *Essence* are so inseparably united, that he who denies the Authority of the one, does at the same time invalidate the Reasonableness of the other. The Apostle tells the *Colossians*, c. 2. 5. that *he joyed to behold their Order, and the Stedfastness of their Faith in Christ.* 1st. their Order, then the Stedfastness of their Faith in Christ; implying, that where right Order is not maintain'd, Stedfastness of Faith cannot long continue; but how there can be right Order without set Form, I want the Logick of those Gentlemen to understand; and if every Form be mutable at the pleasure of an indefinite Supreme Power for the time being, then there can be no such thing as an Establish'd Government either in Church or State, but we are left to an occasional Obedience in both; whereas the Apostle says, that the Church is only *compleat in Christ, who is the head of all Principality and Power*, Col. 2. 10. but how can he be the head of Principality in the State, or Episcopal Power in the Church, if both are mutable at the Pleasure of their respective Communities; and if he be, then the Government in both is founded upon his unalterable

terable Authority, which is the design of the following Treatise to prove. I have indeed named but one, because they stand or fall together; tho' I hope the Author of the Subjects Duty, (falsly so call'd) who denies a Scriptural foundation for the one, will not deny it for the other: But since he gives up the former, I doubt not but the Faction he defends will hereafter plant the Argument (*cui bono*) against him as to the latter: So that however precious the Balm may be thought at present, I fear it will be found in the end such as will break his own Head. What Charitable design he had in the Application, God and himself best know, but the absurdity of the means will soon be evident to all; that a Book may be sweet in the Mouth, and very bitter in the Stomach: For (says the Excellent Casuist *B. Sander son*) *We know not any greater good than the glory of God, we scarce know a lesser sin*; (if any Sin may be accounted little) than an harmless officious lye, yet may not this *be done* no *not* for *that*! will you speak wickedly for God, and talk deceitfully for him, Job 13. 7. if not for the glory of God, then certainly not for the Justification of any or all the Men in the World; this is attainable another way, by Confession, Deprecation, and A-

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mendment. If a Priest now a days make a Calf, must he needs, like *Aaron*, give it out to be Deify'd by the People? But since this is done, how fond soever these may be of so silly an Animal; yet the Tribe of *Levi* ought to shew their just resentment, and stop the infection of others as well as prevent any Malignity in themselves: They watch for Mens Souls as they that must give account, and tho' their Zeal cannot warrantably proceed to the slaying of a Brother, yet they who are most Eminently to Adorn, must likewise by all Lawful methods be sure to Defend the Doctrine of God our Saviour in all things; and let him be a Pr——t, B—— or an Angel of God that shall Preach any other, we are to abhor and confute the Thesis, and at least admonish the Person that by special Repentance he may retract his Crime, take shame to himself, and give Glory to God who must be true, tho' every Man be a Liar. The Man that maintain'd *the sufficiency of Scripture*, I lov'd and admir'd, but since the same now destroys what once he establish'd, I neither *Reverence* nor *Fear* him. But considering the pernicious consequence of pleasing Errors so Authoritatively recommended, and having first waited abler Pens, I thought my self oblig'd to vindicate Scriptural sufficiency in
point

point of present Order and Government, as well as future Salvation; to assert and defend the Divine Right of my Natural Sovereign Q. A. to shew those mistaken or designing Subjects, that found her Authority upon humane Commission, the Error of their Ways, and the Evil of their Doings, that they may Repent and humbly beg Pardon both of God and Her for infringing their just Prerogatives; to do Right to the Church of *England* by protesting in its Name against this and all other Republican Schemes, through inadvertency or design so publicly advanced; to caution all that love the *Establish'd Religion* against the poisonous influence this System covertly conveys, and to let them see, how void it is of the *Healing Quality* they so much admire it for. Upon these Reasons I undertook this Subject, and if the performance were but as good as the intention, I am sure to give no offence to any honest Man; them that are otherwise I would not please, and the Dirt which they fling will, like that at *Blenheim*, the more illustrate him they design to obscure: But however I may be reviled by any of them, who use that for Argument, I am sure to be satisfied from my self with the answer of a good Conscience, rejoicing in the Truth, which I hope will not appear

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more weakly defended by me, than oppos'd by others ; and if it does, may it provoke a nobler Genius to do it Justice. The method here pitch'd on is entirely new, takes in the whole Body of Republicanism, clears the Texts of Scripture from all Misprision, purposely brings Mr. *Pool's* Annotations for Vouchers, gives the full force to the most material Republican Arguments, and how clearly it confutes them, read, consider and speak your Minds.

I shall endeavour to prove three Propositions.

1st. That Monarchy is the particular Form of Government, by God Establish'd in Scripture.

2^{dly}. That the Right of Inheritance is plainly determin'd by the same Authority.

3^{dly}. That the *English* Constitution is founded upon that Law of God, and therefore Hereditary Monarchy is the unalterable Power here Establish'd. *My Son, fear thou the Lord and the King, &c.*

I begin with the first of these, and here I shall do two things, *viz.*

1st. Make

1st. Make good the Position, that Monarchy, &c.

2^{dly}. Confute the most material Objections rais'd against it. And

1st. To make good the Position, that Monarchy is the particular Form of Government, by God Establish'd in Scripture.

1st. If God fix'd private Dominion in any one Man, then Monarchy is the particular Form of Government by him appointed. *Adam* had Sovereign Dominion, which I prove by the following Arguments.

1st. Because he was made himself alone, *Gen.* 2. 18. whereas God made other Creatures Male and Female at once; but to constitute the right of Government entirely in *the Man*, He was form'd single. God in his Wisdom did not think it fit to make two Independents, and liked best of all Governments of Mankind, the *Sovereignty of one*, and that with that extent, that both Wife and Posterity should submit and subject themselves to him, which priority of Creation *St. Paul* makes

a reason for the Woman's Subjection, 1 Tim. 2. 13. *Adam was first formed, and then Eve.*

2dly. The Woman was made for his occasions, an *Help meet for him*, which the Apostle gives as another reason for her Subjection, 1 Cor. 11. 9, 10. *Neither was the Man created for the Woman, but the Woman for the Man; i. e. to serve and help him: For it is a Rule in Reason, that who, or whatsoever is made for another, is less excellent than that other. And ver. 10. For this cause ought the Woman to have power on her head, i. e. a covering in sign that she is under the power of her Husband. M. Pool in loc.*

3dly. God expressly gave Adam Dominion over the works of his Hands, Gen. 1. 26. *Let us make Man in our Image, after our likeness; and let them have Dominion, &c.* But in the Dominion of Man and Woman there is inequality for the Reasons foregoing, 1 Cor. 11. 7, 8, 9, 19. 1 Tim. 2. 12, 13. Again, Gen. 1. 28. God says to Adam and Eve, *Be fruitful and multiply, replenish the Earth and subdue it; i. e. say the Greeks, exercise Dominion over it when replenish'd; subduing means such a prevailing and possessing as a Master has*
over

over Servants, compare with *Jer.* 34. 16. *2 Chron.* 28. 10. *Nehem.* 5. 5. by which is to be understood a Right of Dominion over their Children: for it is said, *Replenish the Earth, and subdue it, &c.* exercise Lordship over your Offspring; and then it follows of another part of *Adam's* Dominion, *Applē, &c.* Have Dominion; and *Pf.* 8. 56, *&c.* this is explained by, *Thou gavest him, &c.* i. e. *Adam.*

4thly, In Evidence of *Adam's* Dominion God brought every Beast, *&c.* to *Adam* to see what he would call them, and whatsoever *Adam* called every thing that was the Name thereof: And when he had made Woman he brought her to the Man, and *Adam* said she shall be called Woman. *Gen.* 2. 19, 22, 23. Therefore he had a Dominion over her, as well as the other inferior Creatures. And this (says *Mr. Pool*) was done for the Manifestation both of Man's Dominion over the Creatures, and of the Largeness of his Understanding, it being an Act of Authority to give Names, *&c. in loc.*

5thly, *Eve's* Desires were to be subject to her Husband, *Gen.* 3. 16. *Thy Desire, &c., and he shall rule over thee.* [*&c.* in loc.]

Gen.] Not but it was her Duty so to submit before the Fall.. (So says the Apostle, 1 Cor 14. 34.) *They are commanded to be under Obedience, as also says the Law, (alluding to this very Place.) 1 Tim. 2. 11, 12. and 1 Pet. 3. 6. Sarah obeyed Abraham calling him Lord (and she said well, for so he was.)* But the Reason of its being a Curse is this, that she should be subjected to the Will of her Husband which she was the only means of corrupting, and so the Cause of its becoming now her Punishment, which was before her Delight.

6thly, *Adam*, was, must be, and could not but be, a Monarch; because he could not otherwise be a Type of Christ, who is a King both by Birth and Fact. As Christ was *born King of the Jews* by a miraculous Operation of the Holy Ghost upon the Substance of the Virgin, so was *Adam* created Lord of the World by the immediate Hand of God, Ps. 8. 5, &c. to be understood of *Adam* as he was made in God's Image, and Lord of the World, and is applied to Christ by the Apostle, *We see Jesus crowned with Glory and Honour, who was made a little lower than the Angels thro' the suffering of Death, that by the Grace of God he might taste Death for all. Heb. 2. 6. Adam was the Figure of him that was to come,*

come, Rom. 5. 14. But to Christ *all power was given*, Matt. 28. 18. Joh. 13. 3. and therefore to *Adam*, and him in particular, because the whole Species of Mankind was never thought to typifie Christ. And I have very good reason to believe that the passage quoted by Mr. Lock, Psal. 115. 16, *The Earth has he given to the Children of Men*, does not denote the whole Species of Mankind: For in the Original it is the Sons of *Adam*, which may signifie, *καὶ τὸ ἐξουίαν*, i. e. the Ruler of every People, and that it must so signifie, is evident from *Deut. 32. 8. Act. 17. 26.* comp. with *Ecclus. 17. 17.*

It may indeed signifie in a subordinate Sense, as that the Ruler of every People holds his Lands by Right immediate from God, and the People by Right derived from him; for it does no where appear that God determin'd every private Man's Right, tho' he did that of every Ruler of Nations, as has been prov'd, and therefore Mr. Lock has falsified both the Text and the Interpretation.

2dly. The Divine Right of Monarchy appears from what God says to *Cain*, *Gen. 4. 7. Unto thee shall be his* [Abel's] *desire*

desire, and thou shalt rule over him. Here it is express'd in the future tense, *ἄρξεις*, *Thou shalt Rule*; which could not be during *Adam's* Life, because predicated by a word which signifies supreme Power, and therefore denotes the futurity of his Dominion upon the Death of *Adam*, their common Lord and Father; or else it would have been set down in the present Tense, or in a word signifying subordinately, *ὑποτάξεις*, and the sense of the whole verse is this, *if thou dost well, shalt thou not be accepted*, that is, in due time have the excellency, *and if thou dost not well, sin lies at thy door*; i. e. if thou go on in thy murderous intention, and execute thy sinful purpose, be sure thy sin, i. e. the punishment of thy sin will find thee out, as it is said *Numb. 32. 23.* to which agrees that of *ver. 14.* *every one that finds me shall slay me*, which they could not have done, had he been the Superiour Power who is accountable to God alone; as *David* says upon the Murder of *Uriah*, *Against thee, [O God] thee only, have I sinned*, *Psal. 51.* The meaning therefore of, *Every one that finds me*, &c. is this, viz. he fear'd being brought before *Adam's* Tribunal, to which he was accountable for the Death of his Brother (See *B. Ove-ral Convoc. Book*) and therefore to take off

off this Fear, God transmuted his Capital Punishment into Banishment, *ver. 12.*

3dly. *Noah* had private dominion invested in him, as *Adam* had, for the Covenant is renew'd with him, *Gen. 9. 1, 2.* His Sons are indeed mention'd *there*; and thus was it in other Covenants, tho' the Right was not thereby made equal at the present conveyance, but to be successive, as in the Covenant with *Abraham, Isaac, and Jacob*, the seed is constantly mentioned, but yet the Right was successive and unequal. And *Josephus* here understands the Covenant made with *Noah* originally and singly, his words are, *I command you (says God) to keep your hands innocent from Murthers and all Manslaughter, and to punish those that commit wickedness, in as much as I have made you Lord over all,* *Jos. Antiq. lib. 1. c. 4. K.* or the words of the Covenant may refer to *Noah's* Sons, as those, that should by Grant from their Father, in due time *κατασκευασεν*, exercise dominion independent upon each other, tho' subordinate to their Father, who subdivided the World among his three Sons, for we read *ver. 19. of them was the whole earth over spread,* (See *B. Overall's Conv. Book*) which was also a constant Tradition among the Heathen, tho' they changed

the names : For they tell us, that *Saturn*, *i. e.* *Noah* and his three Sons divided the World among themselves; each had a Supremacy over his Lands, by private property granted from his Father, and Authority over his own Family by Paternal Right, which I ground upon *Gen. 9. 5, 6.* *At the hands of every Man's Brother will I require the life of Man: Who sheds Man's Blood, by Man shall his Blood be shed; i. e.* by the Magistrate, for no Man had the Power of the Sword but he, *Rom. 13. 4.* This Precept was directed to *Noah* as the Supreme Magistrate, to whom one Brother was accountable for the life of the other; or else here had been a Law without an Executive Power or a Subject: Supremacy is hereby intended, or no such penalty can be inflicted, and where ought this Supremacy to be placed but in the Father? (and accordingly *Honour thy Father* was made the Rule of Obedience to the Civil Magistrate) One brother could not be accountable to the other, because the Question will be, *who made him a Ruler and a Judge?* consequently no Man ought to shed the Murderers Blood, because the Law of Nature being a *lex Talionis*, a Law of rendering like for like, the Aggressor is properly accountable to none but the injur'd Person;

son; unless there be a Power commission'd by God to execute Vengeance, *Rev.* 23. 4. the Law of Nature as *lex Talionis* reaches no farther than Self is concerned, and nothing can justify my Murdering a Murderer, but his attempting me also, and therefore *Noah* was and must be the Person to whom they were so accountable.

4thly. Concerning the division of Nations mention'd *Gen.* 10. it is said *Dent.* 32. 8. That it was the most high who (then) divided to the Nations their Inheritance, and separated the Sons of Adam. And *Acts* 17. 26. Hath determin'd the bounds of their habitation. And *Ecclus.* 17. 17. That in the division of the Nations of the whole Earth, he set a Ruler over every people, and accordingly the Names of the 70 Rulers [those Sons of Adam] are set down *Gen.* 10. ver. 32. These are the Families of the Sons of Noah after their Generations, in their Nations, and by these were the Nations divided in the Earth. And it would be easie to shew the particular Founder of each Nation. (as *Jos.* has in great measure done, *l. i. c. 7.*) By this Genealogy, compar'd with the Names of Nations in humane Writers, it appears, how God has made of one Blood, all Nations of men to dwell
upon

upon all the face of the Earth, and has determin'd the bounds of their Habitation. And the first account we have of Government is that of Kings, *Principio imperium penes Reges fuit*, says Justin the Historian: Egyptians, Chaldeans, &c. began their account with Kings, and reckon'd up to this time, and this with what the Scripture here says of the Heads of Families, is as good a demonstration as a thing at this distance is capable of; since God is said to have divided to the Nations their Inheritance, &c. and to have set a Ruler over every People, and the Names of those very Rulers are expressly set down in Scripture: Since it has been proved, and may be irrefragably confirm'd, that all Nations of the World were denominated according to those Rulers, and that the Nations themselves in their Records do acknowledge all this, it is plain that Monarchy was the Government by God himself peculiarly, every where, originally establish'd.

5thly. If God began his Peculium in Monarchy, then Monarchy is by special appointment, and not bare permission; but this appears from Gen. 12. 1, 2. *Get thee from thy Country*, says God to Abram, *and I will make of thee a great Nation*, &c. There-

Therefore *Abraham* was the Head of that Nation which was to proceed from him; and because he was the Type of Christ the Head of his Church. And *ver. 5. Abram took Sarah his Wife, and Lot his Brother's Son, and the Souls that they had gotten in Haran, i. e. either 1st. begotten; for tho' Abram had yet no Children, Lot had, and both their Servants had Children by their fellow Servants born in their House, which might well be numbred among Abram's and Lot's Persons, because they had an absolute Dominion over them; or 2dly, instructed in the true Religion, M. Pool ib. Again, Abraham had a Sovereign Power over his Family, or else he could not have put Isaac to Death; for if Isaac submitted to the Sentence upon Moral suasion, Isaac's Faith was the greater of the two, because he was the Personal Sufferer, and had no positive Command from God himself, and believed without Evidence that Abraham had: But the Text gives the preeminence to Abraham's Faith, and imputes it to him only for Righteousness; and consequently Abraham must intentionally Sacrifice him by that Despotick Right he had over his Child and Subject. Besides, Abraham must have been accountable to the Magistrate for the Murder of his Son according to the Law;*

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who so sheds Man's Blood, by Man shall his Blood be shed, and consequently God had commanded a double Sacrifice, which contradicts the Text and the Reason of the thing, *viz.* The Analogy between the Sign and Thing signify'd, to wit, God the Father freely Offering up his Son for us all, *Rom. 8. 32.*

Again, *Abraham's* Sovereign Power over his Family is evident from *Gen. 16. 6.* Where he gives *Sarah* power over *Hagar*, who being his Wife, was consequently free by the Law, *Deut. 21. 14.* And therefore *Sarah* could have no Penal Authority over her, but as delegated by *Abraham*, not as an Husband; because his Power over his Wife, is not delegable to another; but as a Prince he could do it, because her own Person and the Fruit of her Body were not her own, but *Abraham's* Right in possession; and from hence arises the fitness of the Angels admonition, *v. 9. Return to thy Mistress and submit thy self under her Hand*, which is according to God's exprefs Command, *Eccles. 10. 4. If the Spirit of a Ruler rise up against thee leave not thy place. For yielding pacifies great Offences.*

Again, the Children of *Heth* acknowledge *Abraham* a mighty Prince of God, *Gr. Transl. a King of God.* And *Josephus* makes

makes *Agar's* fault consist in aspiring to Principality over *Sarah*, and supposing that her Son should succeed in the Kingdom. *Jos. 1. 1. c. 11. m.* by which he acknowledges *Abraham* to have bin a King.

6th. *Ishmael* and *Isaac* were both Sovereign Princes. *Gen. 17. 20, &c.* When *Abraham* pray'd for *Ishmael*, God says, as for *Ishmael* I have heard thee, behold I have Blessed him, and will make him Fruitful and will multiply him exceedingly, twelve Princes shall he beget, and I will make him a great Nation: But my Covenant will I establish with *Isaac*: By which it is plain that both were Princes, tho' *Isaac* was the Prince of the *Peculium*.

7thly. That Monarchy was of God's appointment, we have an Instance out of the *Peculium*, *Melchisedeck* was King of Salem, and Priest of the most High God, *Gen. 14. 18.* Which he would not have been, had not Monarchy been by God's own appointment, which is signify'd by his name *Melchisedeck*, i. e. my King of Righteousness: And that it was so, is farther evident by his being made a Type of Christ for that very reason, because he was both Priest and King, from whence

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our Law defines *Rex*, to be *Persona mixta cum sacerdote*.

8thly. *Ishmaels* Sons were twelve *Princes* according to their Nations, *Gen. 25. 15.* as God had promis'd, *Gen. 17. 20.* Now God cannot be suppos'd to promise that as a blessing which himself did not approve and appoint.

9thly. *Esau* and *Jacob* were both Kings, *Gen. 25. 23.* Of the twins, the first came out red, and they called his name *Esau*, *ver. 25.* From him the red Sea received its name, being so called as Heathen Writers tell us, from one who Reigned in those parts, and was call'd *Erythras* or *Erythrus* which signifies Red, the same with *Edom* or *Esau*. And *Jacob* was Prince over his Brethren by Gods special Election and *Isaac's* Donation. And to shew that it was Gods special Election, we need but consult, *Gen. 27.* where *Isaac* says he has not power to reverse the blessing, (*I have Blessed him yea and he shall Blessed, &c.*) which he might have done as other Kings may and do reassume any exorbitant Grants, into which they have bin deceiv'd, and it is plain from the Context, *Isaac* would have done so, had he not perceiv'd the matter was by Gods Order and Appointment,

ment, and therefore he could not but confirm it, lest he should be found a fighter against God.

rothly. That *Jacobs* Sons were all Princes over their Families is evident from, *Pf. 105. 15.* Where God calls them and their Fathers such, saying, *touch not mine Aointed, i. e. My Kings, and do my Prophets no Harm;* and we find *Judah* particularly exercising his Sovereign Power in passing Sentence of Death upon *Thamar*, and revoking it afterwards.

The Children of *Israel* had their Princes in *Aegypt*, and *Moses* their Sovereign brought them out of it; and so *Moses* tells *Korah, Dathan and Abiram*, that their Rebellion was against God, because they said *Moses made himself a King, Num. 16.* and God himself Expressly and Emphatically calls him *my Servant Moses who was to be in the place of God, Exod. 4. 16.* And he had the Power of Life and Death as we read many thousands Slain at his Command, *Num. 25. 5.* and *Exod. 32, 27, 28.*

Again, when *Aaron* and *Miriam* equal themselves with *Moses*, God tells them, *my Servant Moses is not so, i. e. as you are, he is faithful in all my House, i. e. I have set him over all my People, and you too,*

wherefore then were you not afraid to speak against my Servant Moses. Num. 12. 7, 8. Who was to be to you instead of God, Exod. 4. 16. to blaspheme God and the King was death by the Law, and accordingly Miriam had instantly died, and Aaron too had not Moses Prayed for them ver. 11.

Again, Moses upon his departure prays God to set a Man over the Congregation, &c. that they be not as Sheep which have no Shepherd, the usual term for King in the Holy Scripture, i. e. suffer all the Miseries and Inconveniencies of Anarchy. Num. 27. 16, 17. And yet at the same time there were seventy Rulers over them: And God said to Moses take Joshua, &c. and thou shalt put some of thine Honour, Glory, and Majesty upon him, that all the Congregation, &c. may be Obedient, v. 18. 20. If this be not Monarchy of God's own appointment, I know not what is, and accordingly we find Joshua exercising his Royal Authority, Jos. 1. 10. and the People recognize him as their Sovereign as they had done Moses, and own themselves oblig'd to Obedience upon Penalty of death, v. 16. *ad finem.*

Again, the Lord rais'd up Judges, i. e. Supream Magistrates, whose Office it was under God, and by his special direction to Govern Israel by God's Laws, to protect them

them from their Enemies to preserve and purge Religion, *Mat. Pool* in *Judg.* 2. 16. and this Office of Judge was for life, *v.* 18. *Gideon's* authority is described in the name of his Son *Abimelech*, i. e. My Father the King. *Judg.* 8. 31. His refusing the Kingdom no objection, because they had no Commission of leave from God, to set up such a Kingdom, and consequently they had rejected God's authority by doing it.

The Judges are all said to have reigned in *Israel*. *M. Pool*, in *Judges* 10. 8. and *Cap.* 11. 12. We find *Jephthah* in a Royal manner, sending his Ambassadors to the King of *Ammon*, saying, *what hast thou to do with me, that thou art come against me to fight in my Land*, i. e. that Land which my God has given me, signifying himself by God appointed Head over *Israel*; and accordingly upon *Samuel's* deposition God expressly says, *They have not rejected Thee, but have rejected Me, that I should not Reign over them*, 1 *Sam.* 8. 7. i. e. Me the Principal by rejecting Thee my Vicegerent, and so *Samuel* himself understandeth, when he says, *Cap.* 10. 19. *Ye have rejected your God, &c. and ye have said unto him, Nay, but set a King over us*, which words they spake only to *Samuel*. And it is plain

plain from *Dent.* 17. 14. their Sin consisted not simply in desiring a King, but in desiring one amiss, in an impetuous manner, at an unseasonable time, without asking leave from God, out of dislike of God's present Choice, and an usual itch after change, *Poet.* in *1 Sam.* 8. 7.

It consisted indeed in dislike of God's Government, which he exercised over them in a peculiar Manner, as appears from *Dent.* 32. 8, 9. *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the number of the Children of Israel: For the Lord's portion is his People. Jacob is the lot of his Inheritance.* God himself was pleased to be their King in a peculiar manner, but they took distaste at Theocracy, and desired their Government like that of other Kingdoms might be Hereditary, thereby putting greater confidence in the arm of Flesh, than in God their Saviour who, had done so great things for them; and God says to Samuel, *They have not rejected Thee, but they have rejected Me, that I should not Reign over them, as I hitherto have done in a more eminent manner than I do over others.*

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Saul was a King of God's own appointment, according to Deut. 17. 14, 15. *When thou shalt say, I will set a King over me, like as all the Nations that are round about me: Thou shalt in any wise set him King over thee, whom the Lord thy God shall chuse.* And when Saul was chose, Samuel said to all the people, See ye him whom the Lord has chosen; and all the people shouted, and said, God save the King. Then Samuel told the people the manner of the Kingdom, and wrote it in a Book and laid it up before the Lord, 1 Sam. 10. 24, 25. compare with Deut. 17. 18, 19. Which Book the King was to read, thereby to know his own Power, and how to use it. And 1 Sam. 8. 11. is shewn, not only what a King might do, but what the People ought to suffer, which is plain from ver. 18. David was of God's special Providing, 1 Sam. 16. 1. one of that Tribe to which the Kingdom was by him before allotted, and from which the Scepter was not to depart. Gen. 49. 10. and yet David's Kingdom did not commence till the Death of Saul and Jonathan, according to Psal. 82. 6, 7. *I have said, ye are Gods; and all of you are the Children of the most high: But ye shall die like men, and fall like one of the Princes,* by which it is evident that nothing but Death could

could alienate the Crown; which *David* confessed, when advised to slay *Saul*, who persecuted him so unjustly. *1 Sam.* 26. 9, 10. Thus was Monarchy the constant Government among God's peculiar People; and it may be proved that there was no other sort of Government in the World but this, and that this was appointed by God himself. All along in Scripture we find the Supreme Power lodg'd in a single Person, as well without as within the Pale of the Church, God tells *Pharaoh* that he had raised him up to his Sovereign Authority, *Exod.* 9. 16. and a former *Pharaoh* said to *Joseph*, *I am Pharaoh*, *Gen.* 41. 44. *i. e.* I have the supreme Power, and therefore can and will oblige all my people to observe and obey thee, only in the Throne will I be greater than thou. *ver.* 40. God sent and anointed *Hazael* King over *Syria*, *1 Kings* 19. 15. compare with *2 Kings* 8. 12. God gave Power and Dominion to *Nebuchadnezzar*, *Dan.* 3. 37. and he is called God's Servant, and was to be obey'd by God's special Command, *Jer.* 27. *per tot.* Holy *David* in his general Admonition to all Kings or single Rulers both of *Israel* and all other Nations of the World, *Psal.* 82. 6. calls them all Indefinitely Gods, and Children of the most

most High; *i. e.* as they ruled in his stead, his Name, his Authority, by his appointment representing his Person, bearing his Image, Majesty, and Power, as Children bear the Name and Image of their Parents. And so *Solomon* speaking in the Name of God, or Christ, who is *the Wisdom of God*, says *Prov. 8. 15. By me Kings Reign: By me*, the Donor, Author, Efficient, constituent of Kings and Sovereignty. *N. B.* The Original is γ in Me, so that the meaning is, Kings are first in God and Christ, and so come forth from him, as that they are in him. *B. Andrews* Parallels it with that in the Gospel, *My Father in me, and I in him*: Christ in them as his Deputies, they in Christ as their Principal and Authorizer; he by their Persons, they by his Authority. Thus by God's Appointment was *Moses* in the place of God, *Exod. 4. 16.* and here it is said that Kings Reign, Kings indefinitely, all Kings: From the first Account of Government to the last in Scripture, we find a single Person invested with the Supreme Power, and God Recognizing that Power as Personating Himself, and therefore Monarchy, and that only, was by God's Appointment, either by impress or express notices universally establish'd: 'Tis affirm'd, that God divided the Nation

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ons according to the number of their Heads, and as the Government was upon that division, so we find both in Scripture and other Histories it continu'd afterwards, and therefore we must conclude That, and That only, the Form of Government by God constituted in the World. I will not swell this Treatise with numerous instances, which might be added out of Scripture, but shall confirm all that I have said upon this Head, with those decisive Texts of *St. Paul*, and *St. Peter*, which make Regal Supremacy the positive Ordinance of God alone, in spight of all the misprisions of those that would wyre draw 'em to their own evil purposes. The Apostle *St. Paul* says, *Rom. 13. 1. Let every Soul be Subject to the higher Powers, i. e. to the Prince and his Subordinate Magistrates*, which must certainly be here meant, because what follows places the Right of the Sword (which is really the Sovereign Power) in a single Person, *for he beareth not the Sword in vain, for he is the Minister of God*, &c. He bears it by the Ordinance of God, not by the Donation of the People; he bears it as the Minister of God, from whom he receiv'd it; and not as Minister of the People, who had no right to give it, because they never had it themselves; for no Man has right over

over his own Life; and therefore he cannot give it to another : *But he* (i. e. the Prince) *is the Minister of God, a revenger [in his Name and by his Authority] to execute wrath upon him that does evil; wherefore* (because of that Divine Commission) *ye must needs be subject, not only for wrath but also for Conscience sake.* And to put this matter beyond all dispute, St. Peter 1 Ep. 2. 13. bids us be Subject to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme. Gr. πᾶσιν ἀνθρώποις ὑποτάσσεσθαι, i. e. to every Ordinance of God among Men, because κτίσιν, create, to create incommunicably belongs to God (as γεννή- κτισ, Gal. 6. 16. The new Creature, Regeneration, which is a being born not of the Will of Man but of God, John 1. 13. for tho' Man may, must, and does consent to Regeneration, yet it is wrought through the single efficiency of the Divine Operation: And because there is no Power but of God, Rom. 13. 4. and the King is the Supreme Ordinance of God, therefore all Power among Men, as St. Peter tells us, is Subordinate to, and delegated by him. This being a general Epistle extending to all Christians, it follows that by the Authority of this, Obedience is every where due to the King, as the Su-

preme Ordinance of God: It is plain then that Monarchy, or the Supreme Power in a single Person, (by whatsoever Name call'd) whether Judge, Ruler, or King, is that Form of Government by God Establish'd in the World: And I challenge any Man to prove the Supreme Power Originally placed among any People, either within or without the Pale of the Church, otherwise than in a single Person, whatsoever Concessions that Person for his own ease or other Motives may have been pleas'd to make. And therefore *Solomon* speaks in the name of Wisdom, *i. e.* Christ and his Religion, and commands Obedience to the King, *not only for Wrath, but also for Conscience sake*; as to the special, indubitable, stated appointment of God himself, *My Son, fear thou the Lord and the King*; *i. e.* the King as God's particular Constitution, *and meddle not with them that are given to change*, viz. the Lord and his Establishment, *Jer. 2. 11. Isa. 24. 3. Ezek. 5. 6.* I proceed now

2dly. To answer the objections by some Men thought very demonstrative of the contrary, to what has been here laid down. And

1st. Against

1st. Against *Adam's* Divine Right to Dominion by priority of Creation, Mr. *Lock* objects, That he could not be a Governour before there was a Subject. *A.* An Objection which brings its own confutation along with it. 'Tis false in Arithmetick to say, that two necessarily go to the Constitution of one; 'tis false in Logick and Philosophy to say, there cannot be a Power without the proper act of that Power; 'tis false in Divinity to say, *Adam* did not Sin as a common Father, because he sinned before he had an Offspring *Rom. 5. 12, &c. Socini Haram olet.* He might as well have question'd the Moon's dominion over the Night, because she was made in the Day: Does he not in effect call his Father *Adam* Blockhead for naming his Wife *Eva*, because she was the Mother of all living, when there was no one but them two as yet alive. Undutiful Son!

2^{dly}. Mr. *Lock* Objects against the Divine Grant, *Gen. 1. 28.* because no Grant conveys right to what the words of it do not express; but there is no express mention of *Adam's* posterity, and therefore he had no Dominion granted him over them. *A.* It is contain'd in the words of the Grant

Grant, *Be fruitful, and multiply, and replenish, and (then) subdue*; i. e. exercise Dominion. Again that Learned Gentleman Objects against the particularity of *Adam's* Right contain'd in the Grant, because it is expressed plurally. *A.* Both *Adam* and *Eve* had a right to Dominion, but not an equal right; *Adam's* was Principal, *Eve's* Subordinate: This plural Number cannot be meant of the Species of Mankind, because that would be one of Mr. *Lock's* pretended absurdities; it would be to give, when there was no receiver, nor do the exprefs words mention any such levelling: But what if after all this be *Enallage numeri*, a Figure very frequent in H. Writ: I wonder so great a Rabbi knew nothing of the matter, for so *David* explains it, *Psal. 8. Thou gavest him*, i. e. *Adam*, and Antotypically Christ *Jesus*, and so Mr. *Ainsworth* has it. Besides, our Dominion could not have been forfeited by *Adam's* Transgression, had he not a Sovereignty over his Posterity.

3dly. He Objects God's saying to *Adam* fallen, *in the sweat of thy Face shalt thou eat thy Bread*, &c. *Gen. 3. 19.* as inconsistent with his Monarchy. *A.* It is no ways inconsistent with his Dominion, for it signifies no more than this; the Earth shall

shall not now sustain thee without thy Labour, it shall not as formerly produce of its own accord: Or in respect of his Dominion, it may set forth the great Fatigue of Government, that the Life of Princes by reason of the Corrupt Humours of their Subjects, is no more exempt from Care and Business than that of the meanest Subject, or Mr. *Lock's* day Labourer.

4thly, *Obj.* That the words, *Thy desire shall be to thine Husband, &c.* Gen. 3. 16. were not spoken to *Adam*, therefore no grant of Dominion. *Ans.* They were not the Original grant of Dominion to *Adam* that was Gen. 1. 28. but being spoken to the Woman in presence of the Man, they were a greater Enforcement and Confirmation of *Adam's* Dominion over Her in particular, as well as all the rest, and tho' Mr. *Lock* says it was not a time for God to be granting Privileges, yet by the leave of that Gentleman, as free with his Maker as he is with his Vicegerent, we suppose God reinforcing *Adam's* Authority over her, for the Punishment of her growing Pride and Corruption, and a better Scripturist than Mr. *Lock*, tho' as little for Monarchy

why so understands it, a Man too Inge-
nuous to disown the Truth, *Pool in*
loc.

5thly. *Lock* Objects, *ex supposito*, from
a Supposition, (let him look to the Logick
of that sort of Argumentation against a
positive Truth) that if either of our
Queens, *Mary* or *Elizabeth*, had married
any of their Subjects, she had not been by
the Text, *Gen.* 3. 16. put into a politi-
cal Subjection to him, or that he thereby
should have had a Monarchical Rule over
her, *A.* Very Right, and for this Reason,
because the Political is above the Conju-
gal Rule, and he being born a Subject to
the Political Rule, which is the Ordi-
nance of God, can never be made a King
by any Compact of Man: She receiv'd
that Right from God, and She cannot
alienate what he has appropriated, yet
the Children begat by him, who had no
Right, of her, who had a Natural Right,
are Naturally Heirs to the Crown.

2dly. *Mr. Lock* Objects against the Pa-
ternal Right from begetting. 1st. That
every one who gives another any thing
has not always thereby a Right to take
it away again. *A.* He gives up the cause,
for

for he owns he has sometimes a Right to take away again, what he has given: And when he cannot do it, it is when that Father himself is under a Political Father, to whom under God he must be accountable for the Death of a Subject. *2dly.* *Obj.* That the Father does not give Life to the Son, but God in *whom we Live, Move, and have our Being*, and then runs a fulsome Scene of Antiphilosophical Unscriptural Stuff, to prove contrary to his former Concession. *A.* He confounds Conservation with Creation, this was Immediate, that is Mediate, the Creation of the kind was the work of God, without the mediation of any other Cause, Conservation of the Species is the Work of God, through the Mediation of the Instrumental Cause, for God created every thing with a Power of producing after its kind; and the same God who Made, *Upholds all things by the word of his Power*, enabling the Instrument to produce the proper Effect: And accordingly to distinguish God's making, from *Adam's* begetting, it is said, *God created Man (Adam) in his own Image; in the Image of God created he him, Gen. 1. 27. And Adam begat a Son in his own likeness after his Image, Chap. 5. 3* i. e. not like one of God's making but a Weak, Sinful. Mortal Man, like

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what he had made himself by his fall ; but, according to Mr. *Lock*, *Adam* poor old Man of 130 Years, could not see what he had begot before it was Born, nor could mend the crazy piece of Work after, and yet *Adam* had a strong desire to continue his Race implanted in him by God, but not one Father of a 1000 designs any such thing: Does he speak of his own Knowledge, how many *Onans* was he acquainted with ? Or is there any Text of the Bible to Ground it on ? Impertinent and Vain !

3dly, *Obj.* That the Woman has at least equal shares in Generating, and therefore should have joint Dominion over the Child. *Ans.* The Woman was for the Man, and consequently her Off-spring, according to the known Rule *Omne majus continet in se minus.*

4thly, Objected by *Lock* against *Abraham's* Dominion, because *Lot* was not Subject to it. *Ans.* *Lot* was of another Line, and therefore Independent of *Abraham*, whom God chose to begin the *Peculium* in, and *Abraham* brought him out with him, that he might not in his Youth be corrupted with the Idolatries of his Country,

Country, and for that reason amongst others, God called *Abraham* from his Fathers House, where he would have been naturally a Subject.

5thly, *Lock* Objects the *Patriarchs* wandering up and down, and therefore they had neither Dominion nor Property, *Ans.* God calls them Kings at that very time they wandred from one Nation to another, and by his special Providence took care that they should not be molested: *Touch not mine Anointed, and do my Prophets no harm.* And it is plain from Scripture and other Authors, that the *Hebrews* had their own Laws and Polity, distinct from those of any Nation where they Sojourned, and it appears abundantly from Scripture, that the People among whom they came perceived by many infallible tokens, that God was with them; and therefore they freely permitted them to live among them.

6thly, It is Objected against the divine Right of Judges, that they were by Compact, and the Instance is made in *Jephthah*, whom (and upon Articles intervening) the People made Head and Captain over them, *Judges* II, 11. Therefore as one

was so, every Judge might be by Compact,
Ans. This Covenant did not contribute
 any thing to make him Judge: And God
 himself to shew it did not, vindicates the
 Authorizing him, as Judge, no less to him-
 self than when extraordinarily he Au-
 thorized Gideon and Samuel, 1 Sam. 12.
 11. *And the Lord sent Jerubbaal, and Be-
 dan, and Jephtha, and Samuel, &c.* an
 argument Unanswerable, which justifies
 two Conclusions; One, that single Au-
 thority and Power is from God; the o-
 ther, that whatsoever Act intervenes, if
 it were a Covenant, it contributes nothing
 to Authority, cannot weaken it, cannot
 repeal it, because the Judges were for
 Life, as appears; and any Act of the People
 is no more than a Recognition of the Po-
 wer being from God.

8thly, *Obj.* By Mr. Lock against the So-
 vereign Power of Judges or Kings, be-
 cause nothing is mentioned of Judges, but
 what they did as Generals, and the cur-
 rent Office of King, (says he) *was to go
 in and out before the People,* 1 Sam. 8. 20.
*The Children of Israel desired a King like
 all the Nations to judge them, and to go
 out before them, and to fight their Battles.*
 And God granting their desire, says to
 Samuel

Samuel, I will send thee a Man, and thou shalt Anoint him Captain over, &c. Chap. 9. 16. *Ans.* This Argumentation is ridiculous, for it proceeds thus, because the Judge or King only, had the Power to make War or Peace, therefore he had no farther Power; this is to argue from one Branch of Sovereignty against all the rest. Besides the Scripture affirms the Right, the sole Right, of inflicting capital Punishments to belong to the Judges and Kings, as we find specified in *Moses, Joshua, &c.* and readily submitted to by all the People, who also acknowledged it a Crime worthy of Death, not to do whatsoever they said unto them. And it was Death by the Law to blaspheme God and the King, and it was extraordinarily Punish'd by God himself, witness *Korah, Dathan, and Abiram.*

9thly, *Obj.* Against Kingly Power by Divine Right, because all Men are Born free.
A. No Man is born free from Government, but with his Natural being, comes into the World subject to some, every one is Born subject to his Father, of whom he has his Existence in Nature, and if his Father be subject to another, he is born Subject to his Father's Superiour, (as is abundantly evident from God's positive Law concerning

cerning the Children of Servants Manu-
mitted) which does not at all intrench
upon his Natural Freedom, which
is plain from Gen. 41. 44. *I am Pha-
roah*, i. e. I have the Sovereign Power
over all, and therefore have Authority
to make thee Viceroy; and yet we find
that same People who were born Pha-
roah's Subjects, enjoying their private
Properties, till they bartered them away
for Bread, Gen. 47. 19. *Buy us and our
Land for Bread, and we and our Land
will be Servants to Pharoah*, i. e. Pharoah
shall be the sole Proprietor, and we are
content to have it in Tenure from him.
And ver. 25. *We will be Pharoah's Servants*.
So that the private Property of Mankind,
is very consistent with Monarchical Go-
vernment.

This Comprehends and fully Answers
that other Republican Maxim, *Privatus
libertatem suam abdicare potest, ergo et mul-
titude*, Every private Person may make
away his own Natural Freedom, there-
fore a Multitude may do so, and from
this Compact arises all Monarchical Power;
but we have prov'd Men born under
Government, tho' they may alienate their
private Property, and to put this out of
all doubt, I will affirm and prove, that
none ever was Born exempt from Subje-
c. ion

jection to lawful Government. Christ as Man was, not exempted from this, *Luke II. 51.* *καὶ ὡς ὑποτάσσόμενος αὐτοῖς, He was subject unto them, i. e. To Joseph his putative Father, and Marry his true Mother,* the word in the Original is the same which the Apostle uses, *Rom. 13. 1. Commanding Obedience and Subjection to Higher Powers.* And our Lord according to his own Rule paid Tribute to *Cæsar to whom it was due,* and afterwards tells *Pilate, He could have no Power over him unless it were given him of God,* therefore *he that delivered Christ up had the greater Sin,* by which Christ acknowledges *Pilate (i. e. Cæsar's)* Supream Temporal Authority, that he had no appeal from thence but to God, who would severely account with him, that betray'd his Innocent Master, to the Sovereign Power vested in one, that might exert it contrary to the Patent by which he held it, and Christ proves his Kingdom not to be of this World, from his Servants not Fighting for him, *that he might not be delivered up* — Arguing from their Natural Duty, to the Natural Lord and King, had he been Temporally so. To shut up all in few Words, give me leave to tell these Objectors, what they are willingly Ignorant of, the three Specifick

cifick Notions of *Servitus* Service or Subjection, which are not meer *Entia Rationis*, Ideal, or Chimerical, but real differences founded on the Nature of things, and the exprefs Word of God. The first is, when a Man contrary to Native or Natural Liberty is made a Slave to a Lord or Master, this is called *Servitus* ἐν κτήσει, *service in possession*, when one Man has power to Command, Use, Dispose another Man's person, as his other proper Goods at pleasure, for this cause the Scripture calls a Servant *his Masters Money*, Ex. 21. 21.

The 2d. is, when a Man's Person is confin'd or committed, that he is depriv'd of living at liberty as he lists, as Criminals or Debtors; this kind of servitude is call'd *σέρναις αὐτοπραγίας*, when the liberty of going where we will, or doing what is lawful at pleasure is taken away. Thus our Saviour tells Peter, John 21. 18. *When thou wast young, thou girdest thy self, and walkedst whether thou wouldst; but when thou shalt be old, another shall gird thee and carry thee whither thou wouldest not.*

The third is a Servitude ἐν ὑποτάξει, consisting in Subordination. In the first Sense every Man is born free: in the second, some only by misdemeanour, either real or suppos'd, are depriv'd of the
 Liberties

Liberties of free Subjects. In the third sense no Man is born free, but Subject to his Father, and his Father's Father, his Father's Sovereign, as *M. Pool* calls *Pharaoh* the *Egyptians* King and common Father, in *Gen.* 41. 55. So that all are born tied to their Duty of Allegiance; and seeing Christ fulfill'd all Righteousness, so that he subjected and submitted himself to his Parents and to *Cæsar* too; we must deny our selves to be Christians, if we deny that we are born under the tye of Allegiance: But if the Power be in the People, we are not Born under the tye of Allegiance, because that Power was not conferr'd upon them by God (which no Republican has ever prov'd) and till they do what they never can, no Man is subject to any jurisdiction (according to *Lock*) till by his own personal act and deed, he has devolv'd his Natural Right upon the Community, and then the greatest part of every Nation are Independents to that Government; and because Mankind is a flux Body no National Law can be a day, an hour in force, over the thousandth part of the People, and consequently there is, there can be no such a thing as Government in the World, without recourse to single Power, delegated from God to act by and for him,

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by his Authority and for his Glory, and that is both King and People's welfare, both here and hereafter. And unless this be so, unless Monarchy be the particular form of Government by God Establish'd, with what face can any Man pretend to advise every one that hears him, as *Solomon* does every Son of his whether Natural or Political, *My Son fear thou the Lord and the King, and meddle not with them that are given to change*; i. e. from fearing either God or the King. Having thus fully and as clearly (as I possibly could) discussed the first Head, as the main Basis and Foundation of what follows, I shall be more brief in the illustration of the next Proposition, which was to prove

2dly. That the Right of inheritance is plainly determin'd by the same [Divine] Authority. And here

1st. The Right of Primogeniture was by God Establish'd, in the Original Grant to *Adam*, *Gen. 1. 26. God said, Let us make Man in our image, after our likeness.* Now God the Father, being *Fons deitatis*, the Fountain of the Deity, has all Power originally in and of himself; the Son as the first begotten of him, is Heir of all things, and has his Essence
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and Power communicated from his Father, and that both by Birth and Fact: And so our Saviour prays, *Father glorifie thy Son; glorifie me with the same glory that I had with thee before the World; i. e. give to my humane Nature the Mediatory Kingdom due to my Obedience, as I had the Eternal Kingdom from thy Eternal Generation of me, John 17. 5.* There is a difference between Christ's Eternal and Mediatory Kingdom; they are distinguish'd by *David, Psal. 110. The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy foot-stool.* He was Lord before placed at God's Right Hand, by Right of Primogeniture: He was placed at God's Right Hand by special appointment of the Father, whom the Father has appointed Heir of all things, *Heb. 1. 2.* As God his Throne is for ever and ever, *Heb. 1. 8.* As Mediator he is to reign till he has put all enemies under his feet, then is he to give up the Kingdom to God even the Father, that God may be all in all, *1 Cor. 15. 25. &c.* And the Apostle says, *The Heir, till the time appointed of his Father, differs nothing from a Servant, tho' he be Lord of all, Gal. 4. 1, 2.* And accordingly Christ tells his Disciples, that first it behoved Christ to suffer, and then to enter into his glory.

From all which the Argument is plain, that if Man was made in God's Image, one lineament whereof is Dominion, then Dominion is originally in the Father, and Derivatively in the first Born, so is it in the Exemplar, therefore in the Copy by the same Right. So *David* introduces God speaking of Christ, *I will make him my first born higher than the Kings of the Earth*, *Psal.* 89. 27. For (says Mr. Ainsworth in *loc.*) the first Born had three Prerogatives, a double portion of goods, *Deut.* 21. 17. The Government or Chieftly *2 Chron.* 21. 3. and the Priest-hood, *Num.* 8. 14. And the Apostle says, *Christ was the first Born of every Creature, and the first Born of the Dead, that in all things he might have the pre-eminence*, *Col.* 2. 15. 18. And therefore he is *Prince of the Kings of the Earth*, *Rev.* 1. 5. The *Chaldee* adds, the first Born of the Kings of the House of *Judah*; and if one has it by God's appointment, so has the other.

2dly. God expressly promises *Cain* the Dominion over his Brother, *Gen.* 4. 7. *If thou dost well, shalt thou not be accepted, (Heb. have the excellency) and unto thee shall be his desire, and thou shalt Rule over him, &c.* i. e. as a Prince over his Subject. The sense of the whole is this: As
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for *Abel*, to whose Faith and Piety I have given this publick and honourable Testimony [of my acceptance] which thy naughty Heart makes an occasion of Envy and Malice, and intention of Murder; that thou mayest not by mistake be led to the perpetration of so horrid a Crime: know, that this favour of mine concerns only His spiritual Privilege: But it makes no change in civil Rights, nor does it transfer the Dominion from thee, whose it is by Birth, unto him; nor doth he so understand it: For notwithstanding this, *unto thee shall be his desire*, subject, i. e. he shall and will nevertheless yield to thee as his Superiour, and thou according to thy own Hearts desire shalt Rule over him. *Pool in loc.* if this needs farther confirmation, look above.

3dly. *Chedorlaomer* was King of *Elam* by right of Inheritance, from *Elam* Son of *Sem*. *Pool in Gen.* 14. 4.

4thly. God invests *Abraham* and his first Born after him with the Right to the Kingdom of *Canaan*. *All the Land which thou seeest will I give to thee and to thy Seed for ever*, i. e. to the coming of the Messiah, the first Born of the Kings of the House of *Judah*, *Gen.* 13. 15. He says not Seeds as of many, but Seed as of one, i. e. *Isaac*

Isaac the first Born by the Free-woman, who was by promise, and in whom his Seed was to be called: and tho' God was pleas'd to transfer the Birth-right from *Ishmael*, yet he gave him a Kingdom, and a long Race of Hereditary Princes in compensation, so was it in the Translation of the Birth-right, from *Eſau* to *Jacob*, they were both Rulers: Such care did God take of Hereditary Right, that where the Elder was not personally qualified for the Government of the Peculium, God exchanged it for another Civil Power, and therefore *Lock's* Objection falls to the Ground.

5thly. When *Jacob* comes to make his Will, he gives a reason why the first Born has a Right to succeed in the Paternal Power, viz. by way of natural Excellence, being the first of his Father's strength; *Reuben, thou art my first born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power*, Gen. 49. 3. i. e. As first Born thou hadst the right of Precedency before all thy Brethren in point of Dignity, Power, and Privilege, the double Portion, the Priesthood, the Dominion over thy Brethren were thine, but

but thou hast forfeited it by thy Sin. So was it with *Simeon* and *Levi*, therefore it devolv'd upon *Judah* as next in Blood: *Judah thou art he whom thy Brethren shall praise: Thy Father's Children* (i. e. all thy Brethren and my Posterity, he says not Mother's Children, for his Sons had divers Mothers) *shall bow down before thee*, ver. 18. i. e. shall own thee as their Superior and Lord, upon whom, by God's Direction, I have devolved this part of the Right of the first Born: By these and the following words we plainly see, that these Blessings and Predictions were not distributed according to *Jacob's* Affections and Inclinations, (for then *Judah* should never have been advanced above his worthily beloved *Joseph*.) but by the immediate direction of God's Spirit. *Pool in loc.* And now what becomes of Mr. *Lock's* Objection concerning the *birth-right's* being *Joseph's*, mentioned *1 Chron. 5. 12.* An excellent Specimen of a Commentator truly! He has shewn here how fit he was to clear Christ's Hereditary right to the Government, who plainly denies that the Birth-right was *Judah's*, for he asserts, p. 113. that the Birthright was nothing else but a double Portion, but it is above prov'd that, that was but one Prerogative of the Birth-right, that the Priesthood and Supremacy

premacý were the two other; and we have the Apostle asserting that our Lord sprang out of *Judah*, *Heb.* 7. 4. and that both his Priesthood and Principality were his Birth-right. *Heb.* 1. *per tot.* compare with, *Psf.* 1. and 110. What genuine Annotations we are like to have upon the New Testament, we may plainly see by his Exposition of the Old, both which ought to Correspond, Explain and Confirm one another. What a Blessing the World had to be deliver'd from Ignorance and Superstition, by the Learning of *Socinus*; and this Gentleman! One so well vers'd in Genealogy that he says, *Sem* was *Noah's* eldest Son; contrary to the Scripture account of his Age and Relation, to *Japheth*, *Pool* on *Gen.* 10. 21.

6thly. Hereditary Right to Government always took place among the *Jews*, where God did not expressly alienate it: This was a positive Law, *Deut.* 21. 15. by which the first born was not to be put by, out of Affection to a younger Son of a more beloved Wife, and accordingly we read, *2 Chron.* 21. 3. That the good King *Jehosaphat*, gave great Gifts to all his Sons, but the Kingdom to *Jehoram*, because he was the first Born. Tho' otherwise he would

would not have done it, having very probably discover'd the perverse and wicked Inclinations of this Prince, and how much he was sway'd by his Idolatrous Wife, and what the Church might suffer by his Reign; and yet he durst not draw up a Bill of Exclusion against him; no, Divine Right was of his side, and to Divine Providence must the event be left.

7thly. *Adonijah* in his Discourse to *Bathsheba*, lays his claim to the Crown by right of *Primogeniture*, as a plain case, where God himself does not expressly Alienate that Right. *Thou knowest*, said he, *that the Kingdom was mine* (viz. by Birthright as well as Fact,) *howbeit the Kingdom is turned about and is become my Brother's, for it was his from the Lord.* 1 King. 2. 15. And that it was no plot of *Nathan*, *Zadock* and *Bathsheba*; tho' some Men are pleas'd to name it Priest-craft, it was by God given to *Solomon* before he was Born, *He being by God's special Appointment named Jedidiah.* 2 Sam. 12. 25. 1 Chron. 22. 9. &c. 28. 5.

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8thly. Solo-

8thly, Solomon who advises his Son to fear God and the King, and not to meddle with them that are given to Change, owns the Natural Right of the first Born, in the case of Adonijah, for whom Bathsheba ask'd Abishag the Shunamite to Wife, 1 King. 2. 22. And King Solomon said, &c. Why dost thou ask Abishag for Adonijah? Ask for him the Kingdom also, for he is mine Elder Brother. i. e. the Kingdom was his by Nature, Birthright, the Law of Nations, and the municipal Law of this Kingdom; but that God was pleased to make an exception to that general Rule.

I will mention but one Material Objection, that I can find against this Right of Inheritance, and it is the Revolt of the 10 Tribes from the House of Judah, and among them the frequent preterition of the first Born, and this in several places of Scripture, confessedly from God himself, I need not make the Quotations because I allow the Objection. But to this I answer, That the Revolt of the 10 Tribes was only a permissive Act of God's Providence in Judgment upon Solomon, and Rehoboam's Wickedness, which was not only agreeable to God's Covenant with
David

David, Ps. 89. 30. *If his Children forsake my Laws, &c. ver. 32. Then will I visit their Offences with the Rod, and their Iniquity with stripes, nevertheless my loving kindness will I not utterly take from him:* And this was Solomon threatned with, 1 King. 11. 11. *Forasmuch as this is done of thee, and thou hast not kept my Covenant, &c. I will surely rend the Kingdom from thee, and will give it to thy Servant. And so God tells Jeroboam, ver. 35. I will take the Kingdom out of his Sons hand, and will give it to thee, even 10 Tribes. ver. 36. and to his Son will I give one Tribe, that David my Servant may always have a light before me. (So that the Hereditary Line of David was not to be cut off utterly,) and ver. 37. God says, Thou shalt Reign according to all that thy Soul desires. By which God secretly Taxes him for his Ambitious and Rebellious Mind, and God tells him Moreover, that if he would Hearken to all that he commanded him he would be with him, and build him a sure House as he built for David, and would give Israel to him, and that he would for this [rebellion against their God] afflict the seed of David, but not for ever. ver. 38. 39. By which is evident, that tho' God serv'd his Providential ends upon Jerobo-*

am's revolt, yet he look'd upon it, as a great Sin in him, and the 10 Tribes, and punish'd both him and them with utter excision, sometime after, as *David* prophetically speaks, *Pf. 109. 13. He fought against me without a cause, let their Posterity be cut off, and in the generation following let their name be blotted out.* And so his Family all were destroyed by *Abijah* a Rebel like himself, and the kingdom of *Israel* incessantly plagued with Civil dissensions, till *Salmanazar* came and carried the 10 Tribes away Captive (as the *Jews* give the reason) because their Fathers had said, *what Portion have we in David? Neither have we any Inheritance in the Son of Jesse, 1 King. 12. 16.* Thus they broke out into actual Rebellion against him whom God had made their lawful Sovereign (and *Jeroboam* owns him so calling him their Lord *1 King. 12. 27.*) wherein tho' they fulfilled Gods counsel yet they violated his Authority and Command, *M. Pool in loc.* And therefore this is so far from being an Objection against the divine Right of Inheritance, that whosoever reads the whole Story of the Kingdom of *Israel*, will find it an irrefragable Argument for it, by reason of the Vengeance inflicted upon the Violators

ters of it, and tho' Kingdoms are at God's absolute Disposal, that that was by him accounted Usurpation, is evident from *Abijah's* claiming the Kingdom of *Israel* by right of Inheritance from *David*, and Appealing to God by War, obtain'd a signal Victory over *Jeroboam*, and it is said expressly *that God smote Jeroboam, and all Israel before Abijah and Judah.* 2 Chron. 13. 15. and it is called *Jeroboam's* Rebellion, *ver. 6. hath Rebelled against his Lord.* And there are gathered to him vain Men, the Children of Belial. i. e. such as have cast off the Yoke of Obedience, which they ow'd both to God and their King. *M. Pool in loc.* In the words of *Solomon*, *Men that fear neither God nor the King, Men given to Change.* And by this time I suppose the Objection is fully answered, and there lies no other against the Hereditary Succession, that I know of, which may not be Resolved by what has here been said. And I hope we have very good Reason to affirm, that the Right of Inheritance, or Hereditary Monarchy was Establish'd by God himself, what ever exceptions God, for reasons of his own, might sometimes please to make to his own Rules; nor can his doing so any ways justify

sic

fie Mens pretences for doing the like,
 when they prove not a Special Com-
 mission from God for it. *To the Law*
and to the Testimony, says *Isaiah*, *and if*
they speak not according to this Rule,
 (which evidently confirms the divine
 Right of Single and Hereditary Dominion)
it is because they have no Light in them,
 what ever Illuminations they may pre-
 tend; and I am sure Heat without Light
 was the proper place of Him that Be-
 tray'd the Heir, [his Lord] *by whom he might*
have been saved, but that he sought De-
 struction in the error of his ways, ran
 greedily in the way of Balaam for Re-
 ward, and perished in the gainsaying
 of Korah. My Son fear thou the Lord
 and the King, and meddle not with them
 that are given Change, (i. e. their God,
 his Judgments and Ordinances) for their
 Calamity rises suddainly, and who knows
 the Ruin of them both? i. e. of them that
 fear not God, of them that fear not the King.
 But to return and conclude this Head,
 in a word or two.

And here I suppose, if I can prove
 that this was the General Rule of Go-
 vernment by God Establish'd, out of the
 Church, then it will irrefragably follow,
 that

that this a standing Law at all times, and in all places Obligatory, and to this purpose I gave an instance of one in *Abraham's* time, who possessed his Kingdom by right of Inheritance descending to him from *Etam*, who was the Eldest Son of *Sem*: 'T would be endless to cite all the Exemplifications of this, contain'd in Holy Writ, and to compare them with the best Account we have from the Heathen Records: I shall therefore name but two, the one undeniably to prove the Fact, and the other positively to assert the Right, and I chuse them both near *David's* time. They are of two different Kingdoms, *Ammon* and *Moab*; the First was *Nabash* *David's* Friend and Ally, of whom it is said *Nabash* Died and *Hanun* his Son reigned in his stead, and the Children of *Ammon* said unto *Hanun* their Lord, 2 Sam. 10. 13. The other was the King of *Moab*, who when he saw that the Battel was too sore for him — then took he his eldest Son, that should have reigned in his stead, and offered him for a Burnt-offering upon the Wall. 2 King. 3. 26. 27. Which is agreeable to the Sacred and Prophane account which we have of those Nations, that they frequently Sacrificed their Children

to

to their Gods, the Scripture *calls them Devils*, Ps. 106. 37. And the intent of this particular instance of Barbarity was partly to obtain Favour of their God *Saturn*, according to the manner of the *Phenicians* and others, in grievous publick Calamities: As *Porphyrus*, *Plutarch*, &c. and partly to oblige the *Israelites* to raise the Siege out of Horror and Compassion; or as despairing to Conquer [at least without great loss of Men] him, who seem'd resolv'd to defend himself and the City to the utmost extremity, and it succeeded accordingly, says the Text. *And there was great indignation against Israel. Hebr. great Repentance upon Israel, and they departed from him, and returned to their own Land.* I might have mentioned *Hadad* and *Benhadad*, &c. But I suppose I have fairly made good my Second Prop. (that Hereditary Monarchy was by divine Appointment) by exemplifying its Right and Fact, among the *Jews* and other People of the World, the Foundation of which could be no other than the impress Law of Nature, and expresse Revelation, both which are but divers Manners of the same Supream Lawgiver, *the King of Kings, and Lord of Lords, that Created and Upholds all things*

things by the Word of his Power; ordaining that which ought not to be broken. Hence I proceed to shew, 3dly, and

Lastly, That the *English* Government is founded upon the same Divine Authority, and therefore Monarchy, Hereditary Monarchy is unalterably here established.

The *English* Constitution is founded upon the Divine Law, or else our Municipal cannot oblige the Conscience, and then all Government must be precarious, I was going to say Occasional, viz. The Vicegerent may be treated like the Principal; when ever Men can again separate the Person from the Power, and be as void of the fear of *Wrath*, as they were of *Conscience*; and if the Author of the *Subject's Duty* can give no better account of the obligation, I doubt his Passive Obedience wont stand many encounters: Whatever Power he and his Community may have to make Indentures and Leases, I am sure it is less than his, who is the only Conveyancer able to give and grant Crowns; and his Act, whenever it may be prov'd, is both Deed and Right too, and needs neither Counsellor nor Attorney

ney to make it a good Title. But some are of Opinion, His were not the most Learned in the Law that either advis'd or petition'd him: But to the Law, because he challenges; and by the little reading I have had of it, it destroys his whole Hypothesis. For if we inquire into the Titles of all Estates, we shall find a Monarch the Head of our Constitution, for all Lands are held by Original Grant from the Crown, and where there is no Heir apparent, revolve thither. *Magna Charta*, the grand Establishment of our *English* Liberty, (by which it appears a Man may be subordinate and yet free) concludes, *that no Concession therein made shall infringe the King's Prerogative*, by which I understand a just and equal Extent of Power in some special Cases not provided for by particular Laws. King of *England*, our Records tell us, is, as *Melchisedeck* was, who therein typified Christ Jesus, *Persona mixta cum Sacerdote*, though not Officially, yet Judicially King and Priest; i. e. Head of Church and State, over all Persons and in all Causes as well Ecclesiastical as Civil, Supreme: And that this is so not only in Fact but of Right, our first Christian King, *Lucius*, was by the Pope recogniz'd, *Dei Vicarius*, God's Vicar. And for that very Reason

Reason there lies no Appeal from the House of Lords, which is the King's chief Council by himself conven'd, wherein he always used to be, and is always supposed to be, not only virtually, but actually present, and has a casting, at least a negative Voice upon all their Determinations; and there are Causes which that House has no Cognizance of, because the Crown has otherwise appropriated them, as the Tryals of Elections and Privileges of the House of Commons, which are not determinable by any Body but their own; and both Houses are conven'd and dissolv'd by the sole Power of the Crown. And what are the Oaths of Allegiance and Supremacy, which I think every Peer as well as Commoner is oblig'd to take at their Entrance into their respective Houses, but a solemn Recognition of the King's Divine Right, that next under God he is Supreme Governor, and in his Name and by his Authority requires all due Fealty and Obedience? according to that of *Solomon, Eccles. 8. 2. I counsel thee to keep the King's Commandment, and that in regard of the Oath of God.* And what is it that an *English Monarch* at the Head of a Free Parliament cannot do? And if there be any thing he cannot do by single Authority, we owe

it to the Wisdom of our Laws, and the Grace of our Prince, that the Power is so well circumstantiated. Nor is it any Solæcism to assert a Limited Supreme Power, since that Limitation is only from his own Authoritative Consent, which he having given to a Government by such and such Laws, he cannot in Wisdom, Justice or Equity recind his own Act and Deed; though if he should, he would be accountable only to God himself, in whose Place he is to the People, *Pf. 51. 4. Bibl. Transl.* compare with *Ex. 4. 16.* Moses, upon *Jethro's* Advice, took Seventy Elders into the Administration, yet he was nevertheless as much Sovereign after, as he was before that prudential Admission: So *English* Kings admit a certain Number into the Legislature, but reserve the *Fiat* entirely to themselves. The *Median* and *Persian* Kings were obliged to govern according to the standing Laws of the Empire, and yet were as absolute Monarchs in Extrajudicials, *i. e.* where the Law did not positively determine, as is possible to imagine. God himself has bounded himself by his own Laws, for he deals with us by Covenant, whereby we know our Duty, are enabled to perform it, and may expect our Reward: He has engaged

engaged that he will never oppress us by his Sovereign Power ; but, like the *King of Kings and only Ruler of Princes*, the Prerogative he most delights in is uncontrollable Mercy : and one of the natural Excellencies of temporal Monarchy is, the Equity of its Administration ; in which, among other Particulars, it most resembles Theocracy, and so approves it self of all others the most Perfect, that it mitigates the literal Rigour of the Law, allows room for Repentance, and so gives Mercy a triumphant rejoicing over strict Justice. And this the *English* Constitution makes good in every Branch of it, it secures the Monarch's just Sovereignty, and ascertains the Subjects Liberty.

The King is the Head of the Three Estates, Lords Spiritual, Lords Temporal and Commons assembled in Parliament ; he is independent over them, they all dependent on him, as is evident from all the Parliamentary Writs and Acts, and is fully declared to be the unalterable Constitution of *England*, by a Statute as yet unrepeal'd, 12 Car. 2. the Words are to this Effect: " That according-

“ ding to the Fundamental Laws of this
 “ Kingdom, neither Lords nor Commons,
 “ nor both together, nor the People ei-
 “ ther Collectively or Representatively,
 “ have Power coercive, &c. And this
 is agreeable to Holy Scripture, which
 says, that as the Natural, so the Politi-
 cal and Spiritual Body consists in the
 joint-subordination of every Member to
 the Head, and thereby the whole in-
 creases to the edifying of it self in Love,
 Eph. 4. 16. So that the Safety of the
 People cannot possibly be maintained
 but by all due Obedience to their
 King. That there is a mutual Duty be-
 tween Prince and Subject can be deny'd
 by no one that will stand to St. Paul's
 Precepts, *Children obey your Parents——*
them that have rule over you in the Lord,
—— for they are Ministers watching over you
for good, on the one side: And, *Parents*
provoke not your Children lest they be dis-
courag'd, on the other. But Mr. Lock's
 Position, That the Paternal Right to Filial
 Duty depends upon the Discharge of
 Paternal Duty, is no way inferrible:
 This is to make the Superior account-
 able to the Inferior Relative; whereas
 St. Peter bids *Children obey their Pa-*
rents,

rents, be they good and gentle, or forward; who (as we find it elsewhere) themselves have a Father in Heaven, to whom alone they are to answer. And our Liturgy, which is an Act of Parliament, styles God *the only Ruler of Princes, the Queen his Minister, having his Authority.* &c. and the Collect made out of the Epistle for the Third Sunday after Easter, declares it *an Error from the Light of Christian Truth, and the way of Righteousness,* not to acknowledge and submit to the King as *the Supreme Ordinance of God.* And that this Collect is an Extract of that Epistle is denied by none who is at all acquainted with the Doctrinal Method which the Church of England us'd in compiling her Liturgy. Monarchy by Divine Right then is certainly the Doctrine She teaches (witness Bishop Overal's Convocation-Book, and that Treatise by the Bishop of Armagh, and the famous Decree of Oxford, which always stood up both for the Orthodox Faith and Government in Church and State) and as her Liturgy is establish'd by several Acts of Parliament, it is past all Contradiction thereby asserted agreeable to the Fundamental Laws of this Kingdom; and

and consequently Monarchy by Divine Right is the *English* Constitution. As to the Hereditary Succession in that Government, beside the many express Laws that declare that Right, in all Disputes that ever yet arose about the Crown of *England*, Hereditary Right alone was always insisted on; as is evident from the Declarations, Manifesto's and Remonstrances publish'd by both Parties, *York* and *Lancaster*, till the Union. And whatever Interruptions may have happen'd from the corrupt Humours and exorbitant Passions of Mankind, Fact can never be Argument against Right, till common Vogue can justify Conscience, and multitude of Voices carry it against God, make him repeal his Laws, reverse his Threatnings, and leave it to his giddy Creatures to chuse how and by whom they will be govern'd. Queen *Elizabeth*, of Blessed Memory, declared the Right of Succession to be in King *James* the First, as next in Blood. Upon the Happy Restoration of King *Charles* the Second was it declared and confirmed by King and Parliament, as the Fundamental Laws of this Kingdom, "That neither Lords nor Commons, nor both together, nor the People

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 " ly had any Power coercive, &c.
Stat. 12 Car. 2. And by the Act
 of Uniformity, *14 Car. 2.* Subscri-
 " bers were upon Oath to declare,
 " That it is not Lawful upon any
 " Pretence whatsoever to take up
 " Arms against the King, and that
 " they did abhor that Traiterous
 " Position of taking Arms by his
 " Authority against his Person:
 And (to *March 25. 1682.*) ' That
 " the Solemn League and Cove-
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how shall the Subject know which has the Right, unless the longest Sword be the decisive Argument? And to introduce the Notion of an Indefinite Supreme Power for the Time being, is to justify the Solemn League and Covenant, and the Reign of *Oliver*, whose benecking Ministers pleaded Obedience to the Supreme Power for the Time being for what they did, which his certainly was, if no particular Form of Government be by Divine Right; but this their Plea was justly over-rul'd in *Westminster-Hall*, as contrary to the Laws of God and this Kingdom. And here it may be question'd Whether Dr. *Blackal's* late sort of Pulpiteering tends not to heighten the Differences amongst us? For as it is better to let the Humours of the Body Natural lie Dormant, which if stirr'd by too course and improper Physick may endanger the Constitution: So is it more adviseable to let the Civil Differences wear off in Silence, than
seek

seek to eradicate them by Popular Arguments, which can never be framed satisfactory to all Parties. Nature in time will do the Work in both; whereas Quacking is alike destructive to each Temperament.

F I N I S.

(62)
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P I N I S
